THANKSGIVING.

As flower from the sod looks up
  To greet the gladsome light
That fills with fragrance its gay cup,
  And makes its petals bright,
So may our hearts look up to Thee
  Oh God, our sun, our spring!
And every grateful faculty
  To Thee its glad song sing!

For tables bountifully spread,
  For homes, and hearts that love
For every good that crowns our head,
  For hopes that lure above.
For all the streams of good that flow
  Down from Thy distant rills,
We thank Thee; for they come we know,
  From Thine eternel hills.

We thank Thee for the friends still ours;
  We thank Thee none the less
For those we have had, thro' their powers
  Our lives no longer blest.
For like a meteor in the sky,
  Though they have gone from sight,
Their passing trail still greets the eye,
  And makes our night sky bright.

Teach us to hear the songs of life;
  Teach us to see its beauty;
Oh! make us manly in its strife,
  Nor ever deaf to duty,
And since whate'er we have was given,
  And still by right is Thine,
Teach us that earth is likest heaven
  Through charity divine.

THOUGHTS ON THE CLOSE.

An essay read at the closing exercises of the Killbuck Union Sabbath School, November 2nd, 1884.

BY KATE YOST.

Dear friends of the Killbuck Union Sabbath school: We are glad to meet you all here this evening, and to witness this evidence of good feeling that exists between all those who have so earnestly labored together for our common cause. It is a source of delight to know that we have an institution wherein we can assemble ourselves on the holy Sabbath day, and that for the grand purpose of receiving instruction out of the book of all books. Although some of us differ in some points of doctrinal matters, yet by having that charity or love that Paul says "is kind, and envieth not," we can exercise Christian courtesy to such an extent as to respect one another's opinions which enable us to interchange thoughts and views pleasantly and harmoniously.

We believe there are parents and children of five or six sects or denominations, represented in this Sabbath School, and, as far as we have been able to ascertain and judge, all have put a shoulder to the wheel and worked together without any jarring. This is commendable. It speaks well for the neighborhood, for the community, and for the Sabbath school cause. Some of the most prominent features of this Sabbath school are, good behavior, prompt attendance (especially by officers and teachers), liberality and a great thirst for knowledge. It has been clearly demonstrated that we may expect great results from small beginnings. We look back a few years, if you please, to the time when we convened in the school house, and we numbered about two score. Though weak numerically we united our efforts, and labored cheerfully, hopefully, and perseveringly, and we have abundant reason to believe that God blessed our labors; for our efforts were continually crowned with success. Sabbath after Sabbath brought new recruits and new interests, which encouraged our hearts, inspised our hopes, and impelled us onward to greater action, until we considered it only a pleasure to travel through the heat of a scorching summer's sun in order to be at our post of duty. Time is on the wing a few summers have passed by, and we have more than doubled our number, and we venture the assertion, that for discipline, love, and union, we stand second to none in the township. Truly "wisdom's ways are ways of pleasantness and all her paths are paths of peace." Hoping that this peace that has existed between us as Sabbath school workers may be emblematical of the perpetual peace that will be ours to enjoy, if we prove worthy in the "sweet by-and-by." We trust that we may work together in the future, as in the past, and that we may be a benefit to each other, as we may well be, and that we may grow in numbers and in interest, and improve as it is our privilege, until we become a great power for good.

Who would thrust the slightest barrier to impede the progress of a Sabbath school? Could all parents properly appreciate the value of a well conducted Sunday school, few if any, would spend their Sundays talking politics, or, what is still worse, in neighborhood gossip. On the other hand they would take their children to Sabbath school, where they would early in life learn to reverence the sanctuary, and their duty toward God and man, form good habits, and become good members of society. How forcibly are we reminded of the time-honored adage, "As the twig is bent the tree is inclined."

Men and women who profess to be followers of Christ, yet are seldom if ever, seen in the church, or Sabbath school, give neither any encouragement; but, as a rule, bombard and pull down the good that is effected through the instrumentalities of a faithful few who are zealous and labor with an untiring zeal, to enhance Christ's kingdom. Surely the inconsistencies produced by such a form of piety, furnishes excellent material for the would-be followers of Ingersoll to shoot with. If all would follow the example of such inconsistent professors, what would become of society, the Sunday school and the church? Ah! it would crumble and fall to the ground, and be supplanted by ignorance, superstition, idolatry and barbarity of the worst form. We rejoice that it has been so ordered by infinite Wisdom, that God always has a few faithful children who earnestly contend for human good, and do all in their power for the advancement of civilization and for the cause of Christ.

Inquiry is frequently made, why all this work? Why make such sacrifices? Whence your reward? Dear inquirers, we have the promise that God is not unrighteous to forget our work in our labor of love. Moreover, it is said, "Go work in my vineyard, and whatsoever is right I will give you." Nay, more "We can ne'er repay the debt of love we owe to Jesus" who lived and died for us. If we have that sweet consciousness that we did all we could, we are but unprofitable servants. The Sunday school worker, as well as the church worker, has enjoined upon him the double duty—that of doing and enduring or suffering. Our pathway is not at all times strewn with roses. Life has its realities and they must be encountered. We have our reverses. Children of darkness oftimes view our shortcomings and missteps through magnifying glassess. Our sayings are perverted and our actions misconstrued, petty faults are enlarged and made to appear like mountains. We pause and ask: What manner of people ought we to be? Who is sufficient for these things?" Then comes that small voice and asks, why despond? "If God be for us, who can be against us?" Let us take courage, dear Sunday school workers, and have faith in the poet's saying:

> Religion never was designed
> To make our pleasures less.

Go forward with joy and hope, and labor earnestly and prayerfully for the promotion of the Sabbath school cause.

We think the time which we spent together here in Sabbath school, for the last seven months, has been pleasantly and profitably employed. All have made some progress, morally, socially and intellectually. We shall ever hold dear in memory some of the pleasantries which we enjoyed. We regret that there is associated with our past pleasures a degree of sadness. That death stepped into our ranks, and carried away our fair and promising sister, Hattie Byers. It was hard for us to part with her, yet we bowed submissively to Him who doeth all things well, and said: "Thy will be done."

Officers and teachers you have performed your respective duties in a dignified manner; which is praiseworthy. Brother Superintendent, you have discharged the duties of your office with much credit to yourself and to the cause. You have, at all times, been kind, lenient and generous to faults. Have any been tardy or made mistakes, you passed them gently by. You manifested a forgiving spirit toward all. In turn you have won the respect and confidence of all. You gave us much encouragement and help; which stimulated and strengthened us and we formed new resolutions for higher attainment in the divine life.

Officers, teachers, and scholars, may we all in the future double our diligence in pursuing the work well begun. Then when we are done with life and its conflicts, may we have lived, so as to welcome the messenger, who will bear us to that bright eternal reward, in the mansion of glory.

Burbank, Ohio.

German Liberties crushed by Militarism.

A recent traveler in Germany, William Z. Pearson, writes as follows, in the Friends' Review:

"The German school system, as a whole, is doubtless the most thorough in the world, and the number of great scholars produced is relatively very large. Their compulsory system is executed so thoroughly, and the high schools and universities continue the work to such perfection, that the youth acquire a remarkable patience and industry. Yet in the attainment of their exact and extensive learning the children's minds are so closely and constantly directed to books that there is little time for the development of the logical faculties. They thus grow sober, and morose, and short-sighted, unnaturally so for children as they push forward from day to day, ten months in the year. Meantime, on the way to school, the boy passes the barracks, where the young men are drilling, and remembers that it is only by graduating from the gymnasium (high school) in the first division of his class that he may serve one year instead of three in the army—the universal burden of Germany. It is this military service, just when the youth should ripen into full manhood, that completes the servile training, teaching men not to think and act for themselves, but that they belong to and exist for the State—not the State for the people—dwarfing independent, original thought and practical ingenuity. Compulsory education—excellent in itself—followed by compulsory military service, prepares the youth to be only a servant; and such he is, for he remains subject to the military service at the king's command in war and in peace till he is too old. In civil service also, the German obeys, rather than serves the State, not with extraordinary facility, but with an integrity and soldier-like fidelity, which all must admire and which should put us of the United States to shame.

Probably no other government is served at once so well, and so cheaply in every department, save, it must be added, in the Church alone, which, with the schools, constitute the department of Public Instruction. But the system cramps and unduly restrains the life, energies and native talents and powers of the pople. Otherwise how does it happen that, in the bloom of prosperity of the empire as a whole, the German whose memory has been well-trained from childhood up, excels in little else than exploring and presenting to the world the original sources of philology and history?—here he defies the bound between dead and living languages and between ancient and modern history and threatens to make all living and modern; why is he so often very illogical and impractical in turning the result of his industry and patience to good account? Why are there so few great statesmen, preachers and philosophers, so few inventions and discoveries, and so many theories and hypotheses?

Another important factor in producing this result is the method of administering the government so exclusively by the King and Prime Ministers, while the people have practically little voice in the matter, either positively or negatively. The elective franchise is universal, though not always with unrestrictive choice; but if the premiership had depended upon a majority in Parliament, as in England, Prince Bismark would long ago have ceased to lead. New laws and important measures are nearly all introduced by the ministry; and mostly originate from Bismarck, or according to his will, and parliament may pass or reject them; but there is little opportunity to amend them. Practically Parliament has the veto power and a large influence, directly or indirectly, in making the laws, but can hardly be said to be the law-making power. Were it so we should hear of more statesmanship. There is little room for the exercise of it. Members of Parliament have little experience in drafting schemes of government. If they had and the Liberal party carried more moral power with it, they might exercise a much larger influence in the government. As it is, the opposition can merely attack and enrage the Prime Minister, for he can always as a last resort fall back on the King, whose acts none dare criticise.

So it is in other ways. While the military and civil government and also the municipal avail themselves of the latest and best improvements of machinery and implements, private enterprises and industries, as manufacturing, merchandise, commerce and agriculture, are very poorly developed, as compared with the same in England and America. Especially agriculture, with all its implements and appliances, for the reasons mentioned, together with the poverty of the farming class, is at best a generation behind. The Germans have little idea of the progress in these directions in America. Women and old men till the soil, mostly with rather primitive tools, while the strong and young are busy with the tactics of war. From observations in different parts of Germany, I think more than half the cultivation is done by women, and nearly all the marketing is done by them. To see them come into the city once or twice a week under their baskets of farm products is a saddening aspect of the division of labor as well as of the regard of the weaker sex; and to see them bear great baskets of coal, which a strong man has filled, from the wagon into the cellar or up a stairway, is a degradation of mothers and sisters which ought to appeal successfully to German pride and enlist their pity, and which makes American women thankful for their more favored position. The freedom of the press is also restricted to a considerable extent, which is the probable reason that there is no example of such enterprise in Germany as appears in half-a-dozen papers in London and New York. Private schools are rare and little needed. Independent movements in religion, such as are the natural outgrowth of conscientious religious fredom and of pure Protestantism, combined with personal Christian responsibility, are few and, as a rule, weak. Thus, while Germany deserves our praise for her institutions of learning, for the patience and diligence of her citizens and for her economical and honost administration of her civil affairs, there is little manifestation of genius, inventive skill, originality and profundity, worthy of the nation which discovered gun-powder, invented the printing press, and produced a Luther, a Leibnitz, and a Kant."

The Modern Assaults on Home-Life.

God's plan is to set the human race in families. The devel's purpose, persistently pursued, is to break down the family relation. Where the family is at a discount, pure morality and religion are at a discount.

The family relation is now assailed, directly and indirectly, from many quarters in this country. Mormonism is a direct and daring assault upon the very foundations of marriage. It is an open declaration of war against Christian civilization. It is a leprosy thrust into the social life of the nation. It is spreading. There are millions of persons in this nation whose sentiments concerning marraige are already lowered by familiarty with this Mormon abomination. The disgust naturally felt toward the beastliness of polygamy has to a large extent been blunted by this familiarity.

The "Club" life of our cities is in flagrant opposition to family life. The unmarried men who "club" together with their high living, their liquors and wines, their cards and their billiards, and their concomitants inside and outside of these palaces of luxury, thes expose themselves to peculiar temptation and disquality themselves for the right enjoyment of home life. We do not make the reckless assertion that all "club" men are wicked; but we do assert that such a life is unwholesome and likely to result in moral deterioration to every man who gives himself up to it. All such are practical enemies to God's institution of marriage. There are thousands of married men who spend their leisure time at the "club" instead of their homes, who live in a different social world from that of their wives and children. With the increase of the "club" spirit, and the diminution of the home spirit, there is loss of domestic purity and happiness, and multiplication of divorces, with all the sad and shameful accompaniments of sin, disgrace and family ruin.

Then there is a vast army of men, married and unmarried, who are practically homeless. Commercial travelers, agents for almost everything that is made and sold, live on the road and in the hotels. They make occasional "calls" at the houses where their families live, and that is about all. The married men among them have little to do with the government and training of their children. The ties that bind them to that sacred circle are too often weakened and broken, and they fall into sin. The special perils that threaten unmarried men who are practically homeless need not be mentioned. Their position is so perilous that only such as are most strongly fortified against temptation can be considered safe. As business is now conducted, it may be necessary that a large body of men shall be thus kept on the road; but a Christian man who takes to this life ought to watch and pray much. And when the way is open for him to do so, he will do well to get out of it as quickly as possible. When a man is willing to live in continual separation from the wife whom he has sworn to love, cherish, and protect, and from his own children, Satan has already a mortgage on him. An exceptional case may exist here and there, but of them we do not speak.

The increasing disposition among married people to herd in hotels and boarding houses is another symptom of the decay of home-life among us. Though sometimes necessary and often convenient, it is an unnatural and unwholesome mode of living. It is bad for the parents and worse for the children.

The decay of public morals follows the decay of the family life of the nation. Keep the homes of the land pure, and no amount of mal-administration of public affairs will suffice to ruin the country. Let the demoralization of our home-life go on, and all the statesmanship of the world would not be able to avert national disgrace and disaster.—*Nashville Christian Advocate.*

Take life just as God gives it to you and make it as beautiful as you can.

Be diligent in duty, that the blood of those under your care be not found on your skirts.

When the cross is heavy, remember the sufferings of the bleeding Nazarine.